

NorthWest



Masonic History

THE ONLY WAY TO HAVE A FRIEND IS TO BE ONE.

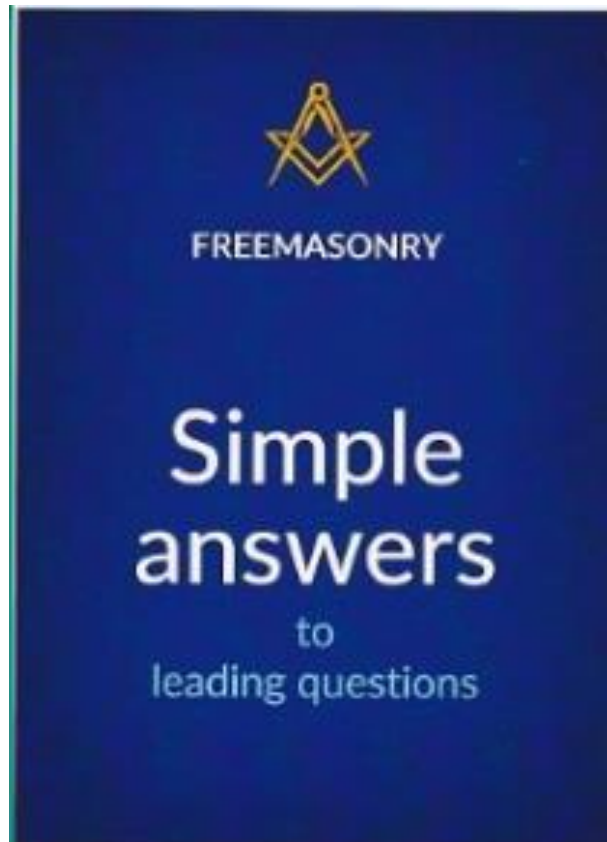
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Do you know of someone that would like to receive this? Please, ask them to send me an e-mail @ <richard_candy@msn.com>. That way I will have their e-mail address without any problem. If you do not want to receive this e-letter just hit reply and say, "No thanks". I will remove you from my email list at soon as I can.

I don't agree with everything in this Newsletter. It shows different opinions in different areas of the world. Remember, Masonry is World Wide. Masonry is different, but it's the same. Read this and think. I am not saying it's better, right or wrong, just different! I would like to have some feedback. What are your ideas about these subjects? Do you agree? Do you disagree? Please, give me your ideas. I hope you enjoy!!

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Introduction

I would like to thank the Grand Lodge of Oregon as well as the Grand Lodge of New Zealand. Without them this program would not exist. It's with their permission that I can print it here. This needs to be spread thru Masonry. You can call the Grand Lodge of Oregon and get your own copy.



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Speaking up for Freemasonry

We take great pride in Freemasonry – the friendships that are created; the good that is done in our communities; the tolerance that is generated by avoiding issues of a political or religious nature; and most importantly the qualities of life and action that it promotes to members.

There is no reason why we cannot speak freely about this, to **Speak Up For Freemasonry** – to talk publicly about what we do, why we do it and how our organization is founded on the principles and virtues of civilized society.

There is value in one on one, face to face dialogue, explaining in plain English the beauty of Freemasonry; the qualities it promotes; the involvement of our partners and families in all we do and the values it espouses – *making good men better*.

This booklet is designed to assist Freemasons to communicate openly and freely with the public on the many fine attributes that make up our organization. While there remains a small number of our ceremonies when are not disclosed until a candidate is made a Freemason, there is so much information that can and should be shared.

This booklet outlines some plain English explanations of Freemasonry, and will be a useful guide to our members, or the public, when the topic of Freemasonry is raised.

The material in this booklet is not intended to be exhaustive or dictatorial but aims to provide a general outline for your guidance. Use your own language, words and phrases and be mindful of the person to whom you are speaking – a young man might have a particular interest in what happens within a Lodge while a lady might have a father associated with the organization.

Let us not be afraid to talk with pride about our organization – each one of us might use different words or emphasize differing aspects of the fraternity. Think of the circumstances – speak comfortably, honestly, plainly – and be prepared to raise the topic at any time, any place.



Be proud
and let us all
Speak Up for

Freemasonry



Oregon

Freemasons



Where did it all
begin?

— —

Freemasonry is a diverse and complex organization. It is very old, its origins lost in time. The first written evidence of its existence is dated from England in the 14th Century. The Grand Lodge of England was formed by four Lodges in London in 1717. Grand Lodges were formed in Scotland and Ireland in the years following.

Freemasonry subsequently spread around the world with the growth of the British Empire.

It is accepted that its origins stem from the 'Lodges' of stonemasons attached to the building of castles and cathedrals in medieval times. Reasons behind the rise of Freemasonry in the general population later are generally attributed to the changes in society at the time of the enlightenment with the growth of secularism, the scientific age and the recognition of the rights of the individual.





And in

Oregon?

— —

Freemasonry came to Oregon with the early settlers, the first Lodge, Multnomah Lodge No. 1, being formed at Oregon City, 1846.

The Grand Lodge of Oregon, a statewide figurehead, was formed in 1851, before Oregon itself was a state.

The 1950s saw the peak of Oregon's membership, attributed to an influx of ex-servicemen after World War II. Today there are over 6,000 Freemasons in Oregon.



What is

Freemasonry?

— —

A quick but complete answer is difficult to give because Freemasonry has many aspects of equal importance, among which are fellowship, a philosophy of life, personal development and benevolence.

It can be described as, "A brotherhood of good men meeting and working in harmony, teaching strong moral and ethical values in personal, family and community behavior and a code of caring for others."

Often, it is simplified to, "Freemasonry gives good men the opportunity to make themselves better."

Freemasonry has remained steadfast in its dedication to three basic principles:

Brotherly Love (humanity and compassion)

Relief (charity and support)

Truth (honesty and integrity)

Freemasonry centers upon principles of tolerance, care, kindness, honesty and trust. These are timeless values that are as relevant to the world today as they were 300 years ago when the organization was established. The principle aim of Freemasonry is the promotion of universal and lasting happiness for all.

Freemasonry is not a secret society. Its works and finances are on public record. However, there are some traditional symbolic elements members are asked to keep confidential.

Freemasonry has numerous registered charities. It does significant charitable work in the community but charity is just one part of the teaching of Freemasonry.

Freemasonry is not a benefit society but the deep caring principle in Freemasonry is applied to its members as well as the community as a whole.

Freemasonry is not a religion or sect. Men of all faiths are welcome to join but Freemasonry does not allow the discussion of religion or politics in its meetings as a means of maintaining harmony among all members.

Freemasonry is not a networking organization. Using Lodge membership to promote your own, or anyone else's business, professional or personal interests is strongly discouraged.

What is a

Lodge?

—Next Month

You can read a lot more, about Freemasonry by subscribing to their *The Midnight Freemason*. I can't publish everything they put on the web. It would be nice if everyone could just subscribe to them. They put out a lot of information each month. You may not agree with everything they say, I don't, but it's all a fresh, different view of Masonry.



The Midnight Freemason



THE MIDNIGHT FREEMASONS

A group of Master Masons talk about topics of Masonic interest--each from their own unique perspective. You'll find a wide range of subjects including history, trivia, travel, book reviews, great quotes, and hopefully a little humor as well on topics of interest for Freemasons and those interested in the subject of Freemasonry.

[Charged with Charity](#)

by Midnight Freemason Contributor

Bro. Michael Arce



Freemasons take a series of obligations that appeal to charity, relief, and support. We obligate ourselves, willfully, to care for our fellow Brothers, their families, but also to the world around us. In an era where the shadow of social discourse has cast shade on how we interact socially, in person and online; Freemasons are charged to be compassionate and kind. It is expected that we stand above the fray of extremism and partisanship, as an example of being a well-mannered gentleman and citizen.

We say these words that bind us to serve others, without expecting anything in return. Furthermore, these commands and obligations are always given with the caveat of our discretion. That point isn't viewed as "an out." The discretion is prefaced by our ability to act. Sometimes life has a funny way of interfering, we have families, jobs, and other demands we must meet. I have found that the greatest challenge I've faced when considering reaching out to help someone is answering the, "are they worthy" question.

When I asked my mentor why we were given room to make these decisions, what almost seemed like a loophole to me at the time, he explained that, "as a Master Mason, you need to act as the Master of yourself first before you can help others." At the time, his answer satisfied my query. Over time it has only opened a much larger internal discussion, on the idea that we as Freemasons are charged to walk uprightly, be charitable and kind, but only to those who we deem qualified to receive our aid or assistance.

But what does this mean? Anyone can choose to "do the right thing" and stop to help someone on the side of the road, volunteer for a cause, or throw a couple bucks in a collection cup. What is the difference between *giving* and *charity*?

The Masonic Way is to give without remembering and to receive without forgetting

I heard a line at a fundraising event a few years back that has stuck with me ever since, “giving time is just as important as giving money.” From its earliest days, Freemasonry has been concerned with the care of orphans, the sick, and the elderly. This work continues today. Our Brethren regularly volunteer their time to community service events, fundraisers, parades, children and family events.

One example of giving without remembering is an event that my mother Lodge (St. George’s #6) participates in every December. We meet at a local supermarket early on a Saturday morning. There is usually snow on the ground and it’s cold enough to see your breath. Gathered in the bakery is a group of 10-15 Brothers, who pair up that morning to deliver fruit baskets to our elderly members and widows. I’ll never forget the first year I volunteered to help, I was still an Entered Apprentice and was welcomed into the home of a Brother who hadn’t been to Lodge in 20 years. I pulled up to his home while he was out stacking wood that morning. I thought, for sure, I was at the wrong house!

He ended up inviting me into his home where he shared the story of how he and his friends had all decided to petition to join Lodge together. This was decades before I even considered Masonry, so many of the names he mentioned I did not know, but there was one constant theme from his generation to mine — the traditions and work of our Lodge. The following year, I partnered with a Brother who had affiliated with our Lodge from England. He had served as Master of his Lodge in England and had the goal of moving through the chairs in our Lodge to serve in America as well. Sadly, the following year, we delivered a fruit basket to his widow when he lost his battle with cancer.

Every December I look forward to that one Saturday afternoon because what I receive from these Brothers and Widows, their time and warmth, is something I carry with me without forgetting.

Charity is the brightest jewel in the Masonic crown

Much has been written about the amount of money Freemasons raise to help people in need, every day. Masonic relief has come in so many forms over the years from fires and floods, to flu shots and child ID programs, to responding to terrorist attacks. Charity is at the core of Freemasonry. When there is financial need, I’ve seen the hat passed around a Lodge room to return full of generous dollars.

But charity doesn’t always involve cash or a check. For most of the \$2.6 million raised by Freemasons every day, you won’t find mention online or in the media. Matter of fact, you hardly EVER hear about Masonic efforts on your local news. As Masons, we are taught that

charity is a private act, performed sometimes without the recipient having knowledge of their anonymous benefactor.

The Greeks called it “charisma,” meaning a gift. In Latin, the word is “carus,” meaning dear (love). Over time these words blended to form “grace,” meaning free (an act done as one wishes). By the time craft masonry had evolved to Freemasonry, charity was an act done freely, without prompt, out of friendship. Masons are driven to be charitable from our bond of spreading Brotherly Love and not because charity is viewed as a civic duty.

A historical example of this found in Dorothy Ann Lipson’s book, [“Freemasonry in Federalist Connecticut, 1780-1835,”](#) where she describes how a Lodge purchased, “a cow for the use of a widow and her children, and the cow was carried on its books for several years as a Lodge asset, presumably to spare the family the embarrassment of accepting charity.” This simple act was impactful because these Brothers recognized a need, provided as they could, and did so anonymously.

Giving and Charity are virtues that are in the core values of all Freemasons.

As we are an organization of individuals who are free thinkers, open minded, and accepting of others’ faiths and backgrounds, Freemasons are unique, in that, in each of us is a capacity to care for others. And we do this by either giving our time or performing charitable acts. We take an obligation to help others, but that merely reinforces the internal drive to act where others ignore or disregard. We aren’t going to let that family struggle. We won’t allow someone to be alone in a time of need. We will find a way to make the impossible, possible. And we do, every day.

I want to leave you with this thought from Bro. Albert Mackey. *“If a sorrow you have lightened or a tear wipe, away, if of poverty’s load you have taken a share from some weary burdened soul, if you have lifted a cup of cold water to the lips of a famishing mortal, then to far have you illustrated the divine teachings of Masonry, then in so far have you done as the Master commander.”*

~MA

Brother Michael Arce is the Junior Warden of St. George’s #6, Schenectady and a member of Mt. Zion #331, Troy New York. When not in Lodge, Bro. Arce is the Marketing Manager for Capital Cardiology Associates in Albany, New York. He enjoys meeting new Brothers and hearing how the Craft has enriched their lives. He can be reached at: michael.arce@me.com

Freemasonry in Federalist Connecticut, 1789-1835.

Freemasonry prescribed for its members a supra-religious, supra national philosophic universalism. Dorothy Ann Lipson examines its reception and adaptation in America, where its rapid spread was one index of increasing local diversity and cultural change.

After Tracing English origins of Masonry, the author focuses on its development in post-Revolutionary Connecticut, where the Calvinist churches and the state had been supported by an unusually homogeneous population. As a counterculture or form of dissent, the fraternity provided its members with a variant religious experience, a source of serial distinction, a stable reference in times of change, a means of education, and ethically licensed form or recreation. The author considers its role in these areas as well as the implications of such a fraternity for the lives of women. The confrontation of the Masons and anti-Masons in the first part of the nineteenth century receives special attention as it dramatized political, religious, and cultural diversification.

Originally published in 1978

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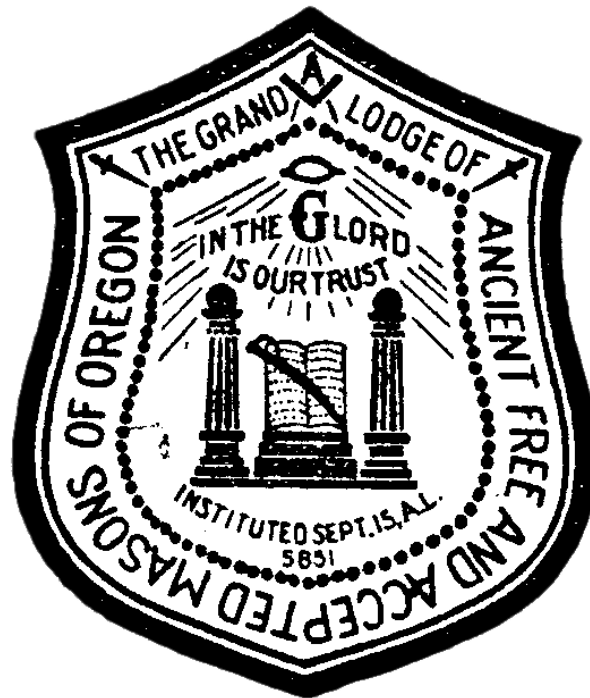
Quatuor Coronati

Lodge No. 2076

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www.masonichosting.co.uk/Ashlar/



CHAPTER NINETY-SIX
ROY WILSON McNEAL, GRAND MASTER,
1954-1955



Roy Wilson McNeal was born on a farm in Dallas County, Missouri, June 23, 1891. In 1898, his family moved to Sebastian County, Arkansas, where he attended the public schools, and afterwards Henderson-Brown College, Arkadelphia, Arkansas, and the School of Pharmacy, University of Arkansas, at Little Rock. In November 1913, he married Miss Julie Gaskill of Salisbury, North Carolina, and in 1914, they moved to Tucson, Arizona, where he worked as a pharmacist, and, at the same time, attended the University of Arizona, and received a BA degree in Agricultural Chemistry in 1917.

He came to Oregon in 1917, and for a time he was employed in the dairy extension department of the Oregon Agricultural College, (Renamed Oregon State University). He then moved to Albany College, Albany, where he was professor of chemistry and geology as well as director of athletics. (Albany College was renamed Lewis and Clark College, Portland). Following this activity, he spent four years at the College of Puget Sound as director of Athletics, and after one year of travel he returned to Oregon in 1927 and continued in athletics at the Southern Oregon College of Education. In 1932, he became identified with the field of geography. He attended UCLA, and later received an MA degree in geography from the University of California, at Berkeley. In June 1948, he was granted two-year leave of absence from his post as professor of geography at Southern Oregon College, to study at the National University of Mexico, Mexico City, and to do a research project in Southern Mexico. The National University of Mexico granted him the degree of Doctor in Letras, Especializado in Geografia. In September 1950, he returned to Southern Oregon College and continued his work as a professor of geography.

He received the Entered Apprentice Degree on August 22, 1926, in Destiny Lodge No. 197, Tacoma, Washington' the remaining two degrees were conferred by courtesy of South Pasadena Lodge No. 367, South Pasadena, California, the Fellowcraft Degree on March 27, 1927 and the Master Mason Degree on May 21, 1927. On November 8, 1928 he affiliated with Ashland Lodge No. 23, Ashland, Oregon, and in 1935, he served as Master of that Lodge. He devoted considerable time to Freemasonry by serving as District Deputy Grand Master from

1935 through 1946. He was elected Junior Grand Warden in 1951, advanced regularly thereafter, and was elected Grand Master in 1954.

One Hundred Fifty Annual Communication, At Portland, 1955

Grand Master Roy W. McNeal opened the Grand Lodge, in Annual Communication, on June 15, 1955, with representatives present from 170 Chartered Lodges, and delegates from 3 Lodges U.D., White Water, Meridian and Timberline.

The Grand Lodge adopted a motion recognizing White Water Lodge U.D., Meridian Lodge U.D. and Timberline Lodge U.D., and their delegates were given all the rights and privileges of the Grand Lodge.

R.W. Brother Isiah W. Hope, 94 years old, a member of the Fraternity for more than fifty years, Past Master of Vale Lodge No. 142, Past Secretary, and Past District Deputy, was present and representing his Lodge for the three principal officers. He had been regular in his attendance at the Grand Lodge for many years. Grand Master McNeal commended him for his zeal and devotion, and he was accorded the Public Grand Honors.

The address of Grand Master McNeal was brief, to the point; he was particularly impressed by his visits to the Lodges, and it seems best to quote him exactly as he expressed it:

“Stored within the innermost vault of memory are the most precious returns from my years of labor: the expressions of appreciation, kindness and love given to me by the Brethren throughout the Grand Jurisdiction on the occasions of my official visits to the thirty-four districts. Words are meaningless things with which to express my deep appreciation. These soul-enriching treasures are mine for all time.”

With respect to the Oregon Military Lodge U.D., at Frankfort, Germany, he noted that it would be stimulating to Oregon Masonry if the minutes of this lodge could be read in our Lodges. Particularly in that portion which relates to charity, because Oregon Military Lodge, with a membership of 100, had contributed no less than \$1,800.00 to various charities, among which was one of \$500.00 to the Masonic and Eastern Star Endowment Fund.

The Grand Master reported that there was some misunderstanding among the Craft as to why a brother was appointed a District Deputy Grand Master, as quoted:

“It is an unfortunate fact that some of the Craft suffer under the misconception that appointment as District Deputy of the Grand Master is for the purpose of conferring an honor on the appointee. The vitality of Masonry in the thirty-four districts of our Grand Jurisdiction is a direct reflection of the energy, wisdom, judgment, sacrifice, and constancy of the District Deputy. Your Grand Master fully appreciates that the heart of

Masonry beats rhythmically and regularly, or spasmodically and irregular according to the willingness and ability of each District Deputy. These laborers deserve the unbounded appreciation of our Grand Lodge.”

He also issued an edict pertaining to plural membership, in which he held that a brother holding plural membership could withdraw from one of his Lodges without affecting standing in the other Lodge or Lodges. The Jurisprudence Committee reported favorably and their report was adopted.

He reported that Research Lodge of Oregon No. 198, after directing the Grand Lodge Educational program for seven years, with considerable success, felt that its assignment should be turned over to a smaller committee directly responsible to the Grand Master and the Grand Lodge Trustees. Grand Master McNeal concurred with the recommendation of Research Lodge.

The report of the Committee on Masonic Instruction contained the following statement which is quoted in full, because it pertains to an all too frequent abuse of the work in the second section of the Master Mason Degree.

“There is something to be said on the subject of unnecessary roughness, and not the least is to mention the fact that certain practices regarding the work have grown up in some Lodges which ignore completely the significance of the Degree. Prospective visitors and even candidates are told what to expect, and boasts are freely made about the performance of certain individuals, often with laughing references to what will happen. Such practices are improper, unworthy the dignity of a Mason, and in the main are in direct violation of Masonic Law. The tradition of the Lodge seems to be not how well the solemn story of the Degree can be portrayed or how profoundly serious an impression can be made upon the Candidate, but how much the reputation of one or a few men for some sort of (very doubtful) “acting” ability may be enhanced, much to the edification of the audience. The thing that is at fault is the lack of a proper Lodge tradition of decorum and appropriate solemnity. Given that, no such abuses are likely to creep in, and one of the best services a Master can render is to start such a tradition in his Lodge, if it does not already exist.

“I strongly recommend, and urge, a continuance of care with reference to undue roughness in the Third Degree, and I suggest to the Masters of Lodges that they realize that they are responsibly for what goes on in their Lodge.”

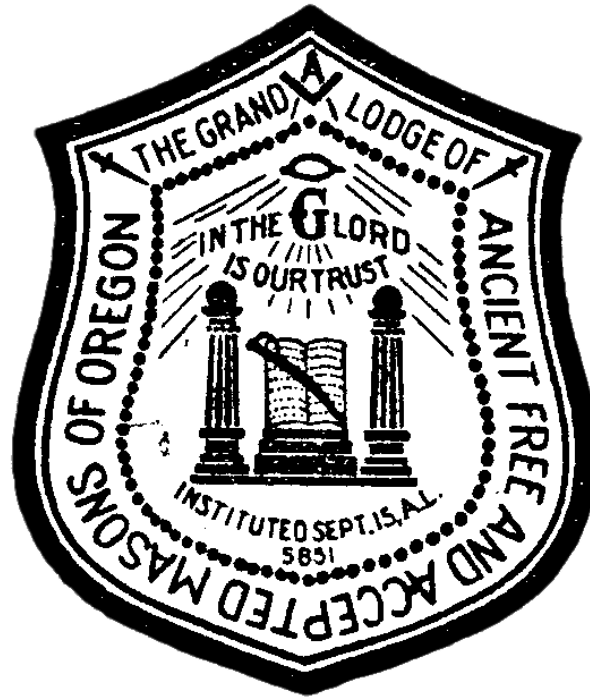
On June 15, 1955, the Grand Lodge granted charters to White Water Lodge No. 216, Vida, Lane County; Meridian Lodge No. 217, Beaverton, and Timberline Lodge No. 218, Portland.

At the 1954 Annual Communication, Grand Lodge adopted a proposed amendment to the Code that was designed to restrict the authority of the Jurisprudence Committee, and this

proposed legislation was then referred to the Jurisprudence Committee for report in 1955. The Jurisprudence Committee, in 1955, made a report that called for the rejection of this amendment and the Grand Lodge adopted their report. It is difficult to see how this committee could have done anything else. Their status as an elective body of this Grand Lodge places them in the position to pass upon the legality, custom and usages of the fraternity, and in so doing they sometimes find it desirable to include in their reports that additional legislation by the Grand Lodge is necessary. Thus, in a sense, they might infringe, in a minimal degree, on the policy-making rights of the Grand Lodge. A procedure some Brethren might view as not the concern of the Jurisprudence Committee. Yet, over the years that this committee has been in existence, it has served the Grand Lodge very well and in only as few cases has the Grand Lodge rejected its reports and enacted legislation despite the committee's disapproval.

The Grand Lodge Trustees strongly supported the attitude of the Jurisprudence Committee towards this attempt to restrict their authority. It seems desirable to quote one paragraph of the Trustees report:

"If a recommendation relative to proposed legislation is desirable, and the Trustees are unanimously agreed that it is; then certainly such recommendation should come from a qualified body and said body should by all democratic standards, be elected by the delegates. This Grand Lodge has only two elective bodies, the Trustees and the Jurisprudence Committee. The Trustees feel that the Jurisprudence Committee, elected by the Grand Lodge for the purpose of examining proposed legislation, and presumably elected because of their peculiar qualifications in legislative matters, should be the committee to make the recommendation relative to any proposed legislation."



CHAPTER NINETY-SEVEN
ERNEST JACOB BOLLIGER,
GRAND MASTER,
1955-1956



Ernest J. Bolliger was born January 7, 1906, in Calistoga, California. His parents, Lina and Jacob Bolliger, left California after the April, 1906, earthquake, and moved to Granite City, Illinois, where Ernest received his education in the public schools of that city. In 1920, the family moved to Portland, Oregon. In 1929, Ernest established a window shade business at 3334 N. Williams Avenue, specializing in window shades and Venetian blinds, and in 1937, his brother; William became a partner in the business. Ernest married Pauline Kniss in 1928; they had two sons, Albert and Charles.

Ernest Bolliger was made a Master Mason on May 25, 1938, in Alberta Lodge No. 172, and served as its Worshipful Master in 1944. He was a District Deputy Grand Master in 1949 and 1950. He was elected Junior Grand Warden in 1952, advanced regular thereafter and was elected Grand Master in 1955.

One Hundred Sixth Annual Communication, At Portland, 1956

Grand Master Bolliger opened the Grand Lodge, in Annual Communication, on June 13, 1956, with representatives present from 178 Chartered Lodges, and 2 Lodges U.D., Keizer and Oregon Military, Frankfurt, Germany.

Grand Master

Bolliger reported the death of M.W. Brother R. Frank Peters, a member of the Jurisprudence Committee, on September 4, 1955. On September 7, Grand Master Bolliger convened the Grand Lodge in the Masonic Temple of Tuality Lodge No.6, Hillsboro, and conducted the Masonic Funeral.

The Grand Master reported that he had held district meetings in each district, and that his address at these meetings encompassed the 19th, 20th and 21st Landmarks. Belief in a Supreme Being, Immortality of the Soul, and that a Book of the Law must be on the altar.

Grand Master Bolliger reported that he had consecrated, dedicated and constituted, and installed the officers of the following newly-Chartered Lodges: July 26, White Water Lodge No. 216, Vida, Lane County; July 30, Meridian Lodge No. 217 Beaverton, Washington County; and August 12, Timberline Lodge No. 218 Portland, Multnomah County.

He dedicated the following new Masonic Buildings: March 12, Tuscan Lodge No. 136, Umatilla, Umatilla County; April 14, Malin Lodge No. 194, Malin Klamath County; May 11, Friendship Lodge No. 160 Portland, Multnomah County; and May 19, Sherwood Lodge No. 164 Sherwood, Washington County.

December 1, Grand Master Bolliger issued his dispensation for Keizer Lodge U.D. Salem, which had been sponsored by Ainsworth Lodge No. 201. On the same day, he convened the Grand Lodge in the Grange Hall at Keizer, and instituted Keizer Lodge U.D., A.W. Rockafellow,

Worshipful Master, Willard Moore, Senior Warden, and William Wagner, Junior Warden. M.W. Brother Roy McNeal, P.G.M., delivered an oration on "Masonic Responsibility."

Grand Master Bolliger reported that he had laid the corner stones of the following buildings: East Baker Elementary School, Baker, June 30; A. M. Cannon Junior High School, Toledo, on August 27; Friendship Lodge No. 160, Portland, on September 24; and East Gate Lodge No. 155, Portland, on November 5.

Grand Historian W. Brother John Wilkinson Reported that he had been working on Volumes 1 and 2 of the History of the Grand Lodge of A.F.&A.M. of Oregon, for 19 years, serving 20 Grand Masters during that time.

M.W. Brother Leslie Scott, P.G.M. working under the Master's proxy, convened the Grand Lodge on July 27, in Champoeg Lodge No. 27, Canby, and laid the cornerstone of the Newell house at Champoeg Park.

The Grand Lodge had granted a charter to Lodge No. 219, at Salem on June 14, 1956, and it continued to Oregon Military U.D., Frankfurt, Germany, for another year.

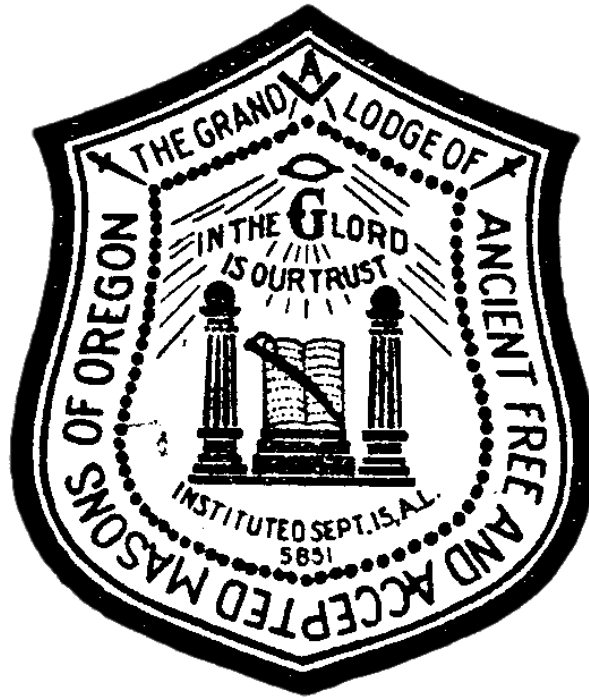
The Grand Master appointed a Public-School Committee, consisting of W. Brother D. S. Young, Chairman, John P. Brill, Louis E. Starr, John C. Aniker and George R. Wilkins. The Committee continued by special appointment from this time until it was codified in 1987.

Grand Secretary Proudfoot's report disclosed that: 218 Life Memberships had been issued; 56 Brethren had received their Fifty-Year Emblems; 1,376 Master Masons had been raised; 243 Master Masons had been dropped for non-payment of dues. There was a gain of 634; and the total membership in the Grand Jurisdiction was 43, 977.



In His Annual Address Grand Master Bolliger recommended as follows:

“It appears that one year from now at our Annual Communication in 1957, for the first time in the history of this Grand Lodge we will have a preacher, as an active minister of the church, as our Grand Master. I recommend that if he is elected, and when he is installed as Grand Master this Grand Lodge present him with a check for \$6,000.00, an advance payment towards his expenses as Grand Master. Should this fund prove insufficient to cover all his expenses in the performance of his duties as Grand Master, the Trustees have power to grant additional amounts.”



**CHAPTER NINETY-EIGHT
RALPH THOMPSON MOORE,
GRAND MASTER,
1956-1957**



Ralph T. Moor was born on July 27, 1892, at Port Huron, Michigan, the son of George W. and Harriet K. Moore. He received his education in the Port Huron public schools and graduated from Port Huron High School in 1909. He then entered the University of Michigan School of Civil Engineering in September 1909. His family moved to berkely, California in July 1910, and Ralph entered the

University of California School of Civil Engineering in 1910, and graduated in 1914 with a B.S. degree in Civil Engineering.

Upon graduation from the University of California, he moved to Bandon, Oregon, to enter the lumber business with his father and brothers, and on the death of his father in 1932, he became head of the lumber company known as the Moore Mill and Lumber Company of Bandon, Oregon. Under the guidance of Ralph Moore, the company continued to prosper and expand with the acquisition of a number of other mills and timber interests. He moved his home to Coos Bay in 1944 in order to be nearer to the center of his lumber operations. In 1953, the mill and timber interests in Bandon were sold and he moved to Grants Pass, where he and his son Ralph T. Moore, Junior, established a company engaged in mill and timber holdings.

Ralph Moore was active in solving school and city problems. After the Bandon Fire in 1936, he played a major role, as Chairman of the School Board and Red Cross, in re-establishing the schools, erecting a tent camp and in rebuilding the city, which had been leveled by one of the worst fires in the state's history.

Starting with 1942, he served four terms in the Oregon State House of Representatives, where he devoted a great deal of attention to taxation and highway improvement.

He was an accomplished musician and composer, and had an organ in his home and devoted much of his free time at the keys for his own entertainment and that of his friends.

He was made a Master Mason in Bandon Lodge No. 130, October 29, 1920, and served his lodge as Worshipful Master in 1925. He affiliated with Research Lodge of Oregon No. 198, in 1951, as a plural member, and with Grants Pass Lodge No. 84, in 1952, as a plural member. These plural memberships were continued until his death.

He was appointed Grand Orator in 1951, and Senior Grand Deacon in 1952. In 1953 he was elected Junior Grand Warden, advanced regularly thereafter and was elected Grand Master in 1956.

One Hundred Seventh Annual Communication, At Portland, 1957

Grand Master Ralph T. Moore opened the Grand Lodge, in Annual Communication, on June 12, 1957, with representatives present from 180 Chartered Lodges, and three Lodges U.D., Ponderosa, Klamath Falls, and Oregon Military Lodge, Frankfurt, Germany.

Grand Master Moore reported that he had held 27 District Meetings, some of which included two or more districts, and he had an estimated 15% of the Oregon Master Masons present. His address at these meetings had to do with the Mason as the champion of freedom and the advocate of the sanctity of the individual, and included discussion of those economic issues that directly affect Masonry's function in that direction. He said as follows:

"I have tried to promote harmony and unity among the several collateral bodies that require Blue Lodge membership as a prerequisite to good standing and I feel that at least a start in that direction has been made. My theme included recognition of the

Grand Master as the sovereign leader of all Oregon Masonry. I have preached that the Blue Lodge must be eep supreme as the Masonic policy in every community.

“My fervent hope is that though my exhortations be soon forgotten the conviction of the Grand Master’s necessary and essential sovereignty with remain in the heart of the Brethren and the welfare od the blue Lodge shall be firmly established in first priority. I feel very strongly that this ust be forever so is Masonry is to be true to its eternal stewardship of service to the people of Oregon.”

On July 6, 1956, Grand Master Moore convened the Grand Lodge in the Scottish Rite Temple, Salem, for the purpose of constituting Keizer Lodge No. 219, and installing charter officers. The three principal officers were: A. W. Rockafellow, Worshipful Master, Willard Moore, Senior Warden, and Wm. E. Eagner, Juniot Warden.

On February 1, 1957, Grand Master Moore granted a dispensation for a new Lodge, which had been sponsored by Klamath Lodge No. 77, to be know as Ponderosa Lodge U.D. The same day he convened the Grand Lodge at the Masonic Temple of Klamath Lodge No. 77, and instituted Ponderosa Lodge U.D., with J. W. Bartlett, Worshipful Master, Joseph F. Lovell, Senior Warden, and Donald B. Orrell, Junior Warden.

Grand Master Moore ruled that sworn police officxers, may attend Lodge meetings in uniform and with prescribed side-arms if they are on duty or subject to call at any time, and he further ruled that such habiliment should be construed as merely business wear, a practice continued to this time.

Grand Master Moore recognized R.W. Brother Isaiah W. Hope, Past Master and Past Secretary of Vale Lodge No. 142, and Past District Deputy of District No. 19. Brother Hope, who was 95 years old, was escorted to the East and accorded the Public Grand Honors.

R.W. Brother David W. jPearson, Junior Grand Warden and Chairman of the Special Committee on Masonic Education reported and made several recommendations, including:

1. The Special Committee on Masonic Education should be continued.
2. Consideration should be given by the Grand Lodge to amending the Code to include a “Committee on Masonic Education” as an Appointive Committee.
3. If the Sopecial Committee is continued, it should attempt to prepare a plan similar to the Indiana Mentor Plan for presentation to the Grand Lodge next year.

On June 13, 1957, Grand Lodge granted a charter to Ponderosa Lodge No. 220; and it approved the recommendation of the Committee on Dispensations and Charters that the Oregon Military Lodge at Frankfurt, Germany, be continued under dispensation for another yer.

The Jurisprudence Committee reported recommended that Sec. 110-2 of the Code should be repealed, and Grand Lodge adopted their report. The portion of this section that was repealed provided tht the Junior Grand Warden should serve as a member of the Portland Masonic Service Bureau. The prime reason for this action was that the Junior Grand Warden frequently lived a considerable distance from Portland, which required unnecessary travel and expense to attend the meeting. Grand Lodge then adopted the amendment to Sec. 110- Duties of the Junior Grand Warden.

The Jurisprudence Committee reported on the proposed amendment of Sec. 160-1 of the Code, which stipulated the salary of the Grand Secretary to be \$6,600.00 per year, payable monthly, and recommened amending Sec. 160-1 to read:

“1. Salary of Grand Secretary; The salary of the Grand ecretary shallo be determined by the Trestees of the Grand Lodge and shall be payable monthly.”

The Grand Lodge adopted this report and the amendment was adopted.

The Jurisprudence Committee reported on the proposed amendment to Sec. 128of the Code by ading a proposed sub-section, to be known as sub-section 21 and read as follows:

“81- Liability Insurance: The Trustees shall procure blanket liability insurance for the protection of the Grand Lodge, and the constituent Lodges, in such sum and under such conditions as they may determine.”

They recommended that the proposed amendment be adopted for the reason that it made it possible for the Lodges to carry liability insurance if they so desired, and would provide a method by which the Lodges could procue liability insurance at a menimum cost . Grand Lodge adopted the report and the amendment to the Code was adopted.

Another report of the Jurisprudence Committee, pertaining to blanket liability insurance, involved amending Sec. 213 of the Code, adding sub-section 34, which stated that it would have been mandatory for each lodge to procure the liability insurance. The Committee recommended that the word “shall” be replaced with the word “may”, because they felt that each Lodge ought to have the right to determine whether or not it would carry liability insurance. Their report was rejected and the amendment was rejeced. However, M.W. Brother Winslow, P.G.M., made the following motion:

“M.W. Grand Master, I move that we adopt amendment to section 213-34 which reads as follows: Liability insurance; Each constituent Lodge shall procuer Liability Insurance by participating in a blanket Liability Insurance policy to be secured by the Trustees of the Grand Lodge, as set forth in Sec. 128.21. The cost of such participation shall be pro-rated according to the membership of each Lodge and shall be paid out of the funds of the Lodges.

The Jurisprudence Committee reported unfavorably on a proposal, initiated by Grand Master Bolliger's recommendation in his address to the Grand Lodge in 1956, which said as follows:

"A lodge: in electing its three principal officers has the right to expect these officers to devote all of their spare time, efforts, energy and services to the lodge. No Worshipful Master, Senior Warden, or Junior Warden, should be permitted to hold any office in any Concordant Body, or Organization, whose qualifications for membership include that of being a Master Mason. I therefore recommend that proper legislation be drawn up putting this into our Masonic Law."

The Report of the Jurisprudence Committee said, in Part, as follows:

"It implies, inasmuch as it places limits on the individual in his Masonic activities, that his activities outside of Masonry during his year as Master or Warden, should likewise be limited. Has Masonry the power or the right to Prohibit a lodge officer's service as chairman of the school board, as president of Rotary, or as mayor of his city. Such service would undoubtedly require more of the officer's time and energy, than would be prohibited, then why prohibit activity in the appendant body Masonry, and particularly the Grand Lodge A.F.&A.M. of Oregon, has for years been quite aggressive in its efforts to stimulate its members to participate in all types of community and educational service. This amendment seems to be inconsistent in that it implies that the Master or Warden should forego such service.

"The amendment, if it becomes law, could work injustice and hardship on both lodge and individual.

"It is not unlikely that an occasion could arise, particularly in a small lodge in which men qualified to serve as Master are limited, in which the only qualified men would already hold office in an appendant body. The individual might well have the capacity to administer both offices satisfactorily. In such a case Masonry would not be making efficient use of its materials."

The Grand Lodge accepted the report of the Jurisprudence Committee.

MASONIC MODEL STUDENT ASSISTANCE PROGRAM, FLORENCE



MMSAP Teacher Larry Newton and Dick Tooley, WM Florence Lodge No 107. This class was held at the Siuslaw Middle School in Florence, Oregon. Members of the lodge provide the working members and we had a great time with the teachers from over six different school district. More next year! This is a great program and all of the teacher/students want to return next year.

1736–1986



*Historical Sketch
of the
Grand Lodge of Antient Free and
Accepted Masons of Scotland*



BROTHER J. M. MARCUS HUMPHREY OF DINNET
GRAND MASTER MASON

THE GRAND LODGE OF SCOTLAND

Historical Sketch 1736-1986

Continuing THE GRAND LODGE OF SCOTLAND-part 2.



William St Clair of Roslin

First Grand Master Mason

Installed 30th November 1736*

The statutes laid down by Schaw did not meet the situation in which the Craft found itself, and little information is to be gleaned from the next two documents known as the St Clair Charters of 1601 and 1628 (Appendices Nos. 3 and 4). The first Charter states that the Lairds of Roslin had been Patrons of the Craft "but within recent years through slothfulness and negligence on the part of the Craftsmen" this patronage had been allowed to fall into abeyance "whereby manifold corruptions and imperfections had been engendered in the Craft and occasion given to many persons to conceive evil opinion of the Masons and their Craft. Having received the express consent of William Schaw, Master of Work to His Majesty, the Deacons Masters and free men of the Masons within the realm of Scotland agreed and consented that William St Clair of Roslin should purchase from the King liberty, freedom and jurisdiction over all the Masons both within the burghs and in the Sheriffdoms, without right of appeal; this jurisdiction to be vested in William St Clair and his heirs forever."

The second St Clair Charter was apparently drawn up in 1628. It reasserts the statements made in the First Charter with some additional information, but in fact it was prepared in an endeavour to induce Sir William St Clair to take over the duties of his father.

It has never been proved that the St Clair family had been associated with the leadership of the Craft at this period and these Charters might have had no significance if they had not been

produced at the time of the formation of Grand Lodge in 1736. At that date William St Clair of Roslin tendered a Writ of Resignation forswearing the privileges in the Charters and this was accepted by the Assembly of Lodges. William St Clair was then elected the first Grand Master Mason, thus ensuring that Masonry in Scotland would be speculative.

In the late sixteenth and early seventeenth centuries persons who were not Masons to trade were admitted to Scottish Operative Lodges — for example William Schaw, John Boswell of Auchinleck and Sir Robert Moray — the reason being a desire to have influential patronage. Throughout the seventeenth century more and more non-operative Masons were admitted, especially so in Aberdeen and Kilwinning, e.g. John, Earl of Cassilis, was elected Deacon of the Lodge of Kilwinning in 1672 and was then still an apprentice.

The non-operative and Gentlemen Masons were known as Honorary Members, Theoretical Masons (Speculative). Geometric Masons, etc., and the practical Masons were known as Operative or Dodmatic Masons (from the Derivation “domus”, meaning house-building).

It would appear that in the early Lodges the Apprentice received the secret of the Mason Word and the Fellow of Craft was subjected to a practical test. With the increasing presence of the Speculative Mason there was an advance in ritual and there have been found a number of manuscripts, some described as catechisms prominent until the early eighteenth century. These catechisms provide a wide field for research, and a considerable amount of collating of information has still to be done.

There is in the possession of Grand Lodge an early Masonic Catechism or ritual which was discovered among legal documents. It is undated but from the manuscript can easily be read and the text is very similar to another early Scottish Catechism, known as the Edinburgh Register House Manuscript dated 1696 which is in the Register House in Edinburgh. These two documents purport to give details of the method employed at the admission of Apprentices and fellows of Craft in the late Operative and early Speculative days of the Scottish Craft, and it is to be noted that two degrees only are mentioned in these documents.

As Speculative Masons the important, and indeed fascinating, aspect of the Statutes of Schaw and other documents is that they mark a watershed in the field of Masonry.

It is from the Renaissance that Speculative Masonry really developed. The earlier Operative Masonry with the organisation of Lodges was designed to meet the needs of a Craft operating internationally — that is between the nations or a large non-local labour force, and as far as Scotland and England were concerned continentals were employed to a considerable extent.

The other feature of the Middle Ages was the essential doctrine, based on Church precepts and teachings, of the just price and the just wage — in other words price and wage control, coupled with the principle of good craftsmanship, justice and fairness. All this involved the need for organisation in all trades to ensure that these principles were observed.

In the building trade at that time, and indeed at all times, there has been the necessity for mobility of labour. If a motorway is built today labour is brought from a considerable distance

and operates for only a short time in a particular locality before moving to another job in a different area. Things were no different in the Middle Ages when a cathedral or castle was involved — when the building was completed the labour and skilled technicians moved elsewhere. It was to cater from this that the Lodge system developed.

Eventually the demand for building became re-oriented from castles and cathedrals to smaller churches and the large country house, and for this reason there was a change in emphasis and a demand for local masons who would deal with more ordinary everyday works. Thus the need for travelling operative masons diminished.

About this time non-operative masons came to be admitted to Lodges and it seems that there were two factors determining this change:—

1. As the need for purely Operative Lodges declined they required to extend their membership to maintain their funds, and
2. Because of the changes brought about by the Renaissance, gentlemen were beginning to read and write, and therefore speculate. Probably, and indeed naturally, a literate or educated man would show a distinct interest in building, even although he was not a craftsman in the practical sense, in a period when cultured men took a tremendous interest in all architectural matters.

From the Renaissance onwards the need for the operative Lodge declined but the desire for an interest in a non-operative Lodge developed, and it is not surprising that in a comparatively short time, historically — from Schaw to the 1700's — Masonry underwent a complete change. Schaw legislated essentially for operative Masons, but by the early 1700's the Craft was led mainly by the Speculative Masons, and it was the Speculative element which continued to develop and expand within the Lodges and the Craft as a whole, until the movement came to be what we understand by the term Freemasonry today.

Having traced the history of Masonry in Scotland to the stage when Speculative Masonry was about to predominate we should mention some of Scottish Freemasonry's documents before proceeding to the immediate pre-Grand Lodge era. It was an Englishman, the late Brother Harry Carr, who said that "Masonry is indebted to the Scots for the oldest Lodge Minutes in the world, the oldest codes of official regulations for the management of operative Lodges and the oldest complete ritual texts with descriptions of the admission ceremonies of their day. It is no exaggeration to say that the clearest light on our beginnings in operative Masonry is drawn from these priceless relics."

The oldest existing Lodge Minutes in the world, mentioned in the preceding paragraph, is that of the Lodge of Aitchison's Haven, and it is dated 9th January 1598. The Minute Book which contains this Minute covers the period from 1598 to 1764 and Grand Lodge was fortunate in being able to purchase this book on the open market in 1980. Second in age to that Minute, but equally important, which, to quote Brother Carr again, "cover in the most marvellous

detail the history of Masonry from purely operative times right through the period of transition, virtually without a break, down to the present day”.

Probably the oldest description of the initiation and passing ceremonies is given in the Edinburgh Register House Manuscript of 1696. This is not reproduced here, but an excellent transcription can be found in Appendix I of R. S. Lindsay's *History of Lodge Holyrood House (St Luke's), No. 44*. The earliest known reference to rising in Scotland is given in the first Minute of Dumbarton Kilwinning Lodge, No. 18, where it is stated that there are eight Master Masons among the founders. The Minute reads : At the Lodge of Dunbritton the 29th day of January 1726. The which day being the first meeting of the Masters there after their constitution.” When there were present “John Hamilton, Grand Master, accompanied with seven Master Masons, six fellows of Craft and three entered prentices.” Again at a meeting of this Lodge on 25th March 1726: “The said day Gabriel Porterfield by unanimous consent of the Masters was admitted and received a Master of Fraternity who . . . gave in his entry money in terms of the Constitution.” Brother Porterfield was named as a Fellow of Craft in the Minute of the meeting on 29th January.

(I have read, and copied the last para. several times. I know it is hard to read and words seem to be out of place, However, it is what is in the book.)

Having dealt with the first records of the three established degrees, it may be appropriate to mention here the two ceremonies which are worked under the Scottish Constitution — the Mark and the Installed Master ceremonies. In other Constitutions the Mark is not worked in Craft Masonry, but in Scotland it can be given in a Royal Arch Chapter or in a Lodge, although the Royal Arch authorities do not, in fact, exercise their right and expect all their candidates to have been made Mark Mason in the Lodges. Incidentally, the Mark is regarded as a ceremony which is ancillary to the Fellow of Craft degree, although all candidates for it must be Master Masons.

Masons' marks are known to have been in use in very early times and can be seen on ancient buildings in many parts of the world. Mention of individuals having recorded their marks also antedates Grand Lodge by many years. For example, we have a detailed description of the mark of Sir Robert Moray who was the first non-operative Mason to be recorded as having been initiated on English soil. He was made a Mason of the Lodge of Edinburgh (Mary's Chapel) in 1641 when he was Quartermaster General of the Scots army as it was laying siege to Newcastle.

The first record of the ceremony of the Mark — was in Lodge St John Operative, Banff, on 7th July 1778.

The other ceremony, that of Installed Master, is of recent origin and until 1858 it would appear that a Master being installed into the chair of his Lodge had no ceremony other than that of the office-bearers. In that year Grand Lodge adopted a ceremony, and in 1872 the

ceremony which is used today was adopted, having been taken from the ritual of the English Constitution.

Before proceeding to the immediate events leading to the formation of Grand Lodge we should, perhaps, note that although Scottish Freemasonry does not differentiate between creeds, as long as all members acknowledge belief in a Supreme Being — and there are many members who are not Christians, and Lodges which are predominantly non-Christian, in the Scottish Constitution — it is the case that there are still reminders of the time when all Masons were builders of Christian cathedrals, monasteries and other establishments. A number of Lodges have the name of a Christian saint in their titles, most of them be St John as he was the Patron Saint of Masons, and some of the older Lodges still dedicate the Lodge to “the Holy Saints John” when working the third degree. The Saints are given in the plural, being St John the Evangelist and St John the Baptist.

It was in 1717 that the Grand Lodge of England was formed, followed in 1720 by the Grand Lodge of Ireland, and it is not surprising that by 1735 four Scottish Lodges discussed the possibility of forming a Grand Lodge of Scotland. After some informal meetings the first formal meeting was held on 15th October 1736 and the Lodges, represented by their Masters and Wardens, were Canongate Kilwinning, The Lodge of Edinburgh (Mary’s Chapel), Kilwinning Scots Arms and Lwih Kilwinning. The purpose of the meeting was to decide upon the method of electing a Grand Master and various procedural decisions were made, including the appointment of the Clerk of Mary’s Chapel as the Clerk of the joint meeting.

It was decided that a circular letter be sent to all the known Lodges in Scotland, and the terms of this letter were as follow:—

“Brethren,

The four Lodges in and about Edinburgh having taken to their serious consideration the great loss that Masonry has sustained throw the want of a Grand Master, authorised us to signify to you our good and worthy brethren our hearty desire and firm intention to chuse a Grand Master for Scotland, and in order that the same may be done with the greatest harmony we hereby invite you (as we have done all the other Regular Lodges known by us) to concur in such a great and good work; whereby it’s hope Masonry may be restored to its antient lustre in this Kingdome, And for effectuating this laudable designe we humbly desire that betwixt and Martinmas day next you will be pleased to give us a brotherly answer day for the first time and ever thereafter to be Saint John the Baptist’s day, or as the Grand Lodge shall appoint by the majority of views which are to be collected from the Masters AND Wardens of all the regular Lodges then present. Or by proxy is to be in Mary’s Chapell. All that is hereby proposed is for the advancement and prosperity of masonrie, in its greatest and most charitable perfection. We hope and expect a suitable return wherein if any Lodge are

defective they have themselves only to blame. We heartily wish you all manner of success and prosperity, and we are with great respect your affectionate and loving brethren.”

“Edinburgh, 30th Nobemb. 1736. St Andrew’s day Thre which day The Masters and Wardens of the severall Lodges aftermentioned being Conveened In Mary’s Cahppell In pursuance of the foresaid Regulations, and resolutions transmitted to them in order to choise and Elect a Grand master, Grand Wardens, Treasurer, Secretary and other publick office bearers after named for the whole mason Lodges in Scotland vizt.

To be continued: This is getting interesting, it’s hard to check the spelling and try to keep the language accurate. At some points I seem to through my hands up and just move on. Information on the lodges and their officers in December.

*

1, From a portrait in Lodge Canongate Kilwinning, N o. 2

With the shooting in PA., in October, it is befitting to remember who, how, and why this country was established. This letter

Washington authored one of the most moving statements about religious tolerance in our country's history, setting the standard for what America should be.

The [letter](#), written in 1790 to Moses Seixas and a Jewish congregation in Newport, Rhode Island, deserves quotation in full:

While I received with much satisfaction your address replete with expressions of esteem, I rejoice in the opportunity of assuring you that I shall always retain grateful remembrance of the cordial welcome I experienced on my visit to Newport from all classes of citizens.

The reflection on the days of difficulty and danger which are past is rendered the more sweet from a consciousness that they are succeeded by days of uncommon prosperity and security.

If we have wisdom to make the best use of the advantages with which we are now favored, we cannot fail, under the just administration of a good government, to become a great and happy people.

The citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy—a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship.

It is now no more that toleration is spoken of as if it were the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights, for, happily, the government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving it on all occasions their effectual support.

It would be inconsistent with the frankness of my character not to avow that I am pleased with your favorable opinion of my administration and fervent wishes for my felicity.

May the children of the stock of Abraham who dwell in this land continue to merit and enjoy the good will of the other inhabitants—while every one shall sit in safety under his own vine and fig tree and there shall be none to make him afraid.

May the father of all mercies scatter light, and not darkness, upon our paths, and make us all in our several vocations useful here, and in His own due time and way everlastingly happy.

www.masonichosting.co.uk/Ashlar/
www.circlepublications.com

<http://themasoicroundtable.com/>

Be sure to check this web site. They have a lot of interesting information.

<TODAY in Masonic History>

TODAY in Masonic History:

Robert Burns Passes Away



Robert Burns passes away July 21, 1796.

Robert Burns was a Scottish poet.

Burns (until 1786 spelled Burnes) was born Alloway, Ayrshire, Scotland on January 25th, 1759, the son of self-educated tenant farmer.

Much of Burns education came from his self-taught father. His father taught them the basics of reading, writing, arithmetic, geography and history. Later Burns would attend an "adventure school", which was a school outside the normal school system of Scotland at the time. At the "adventure school" Burns would learn Latin, French and mathematics.

At the age of 15 Burns was already writing poetry. His first piece, *O, Once I Lov'd A Bonnie Lass* was inspired by a fellow worker, Nelly Kilpatrick, at the farm where the Burns family was living and working at the time.

Burns father would struggle until he passed away. Because of this Burns was moved around quite often. When farms where they were tenant farmers would fail, the family would move on to a new community.

In 1777 the Burns family moved to a farm just outside Tarbolton. Two years later Burns and his brother, Gilbert would join a country dancing school. Shortly after they would form the Tarbolton Bachelor's club, a debate society.

Burns had relationships with a variety of women and had several children by many of them. Although he is confirmed to have been married to Jean Armour, a member of The Belles of Mauchline, who he married in 1788, they would have 9 children. It is also believed that he was married to Mary Campbell who died of typhus. It is mostly based on a rumor that the two were married.

In 1786 in order to support this family, Burns accepted a job on a Jamaica Plantation. Mary Campbell passed away around this time and Burns did not have the money to travel to Jamaica. A friend suggested that Burns try to sell his poetry. Burns published his first book of poetry *Poems, Chiefly in the Scottish dialect* also known as the Kilmarnock Edition. It was an instant success. In fact it was so successful that Burns traveled to Edinburgh and would publish the Edinburgh edition of the *Poems, Chiefly in the Scottish dialect*.

In 1795, Burns worldly prospects had never been greater. Unfortunately he had alienated many of his friends with political views. To prove his loyalty to the crown he joined the Royal Dumfries Volunteer, a home defense force during the French Revolution and Napoleonic Wars. His health almost immediately gave way and he began to age prematurely. After a tooth extraction Burns passed away on July 21st, 1796.

Burns was initiated at that age of 22 in St. David's Lodge No. 174 in Tarbolton.

The Origin and History of Lodge St David (Tarbolton) Lawrence PM 133

The Origin and History of Lodge St David (Tarbolton) Mauchline No. 133

On 17th May 1771 Lodge Kilwinning No.0, granted a charter to form Lodge Tarbolton Kilwinning (in Tarbolton).

Several of the brethren however, seeing clearly that the power of Mother Kilwinning was on the decline, and wishing to erect a Lodge under the jurisdiction of the Grand Lodge of Scotland, which since 1736 was steadily growing in power, applied to that body to form another Lodge, and on 5th February 1773, St. David Tarbolton No.174, was chartered.

Those brethren still attached to the original Lodge, seeing the wisdom of working under the Grand Lodge of Scotland likewise applied to that body for recognition, which resulted in the erection of Lodge St. James, No.178 in 1774.

It was then realised by the members of both Lodges, that there was not room for two Lodges to operate successfully in such a small village, and naturally a little jealousy crept into both Lodges. After discussions by members of either Lodge, it was agreed to sink their differences and form a union of the two Lodges. This was affected on 25th June 1781, under the name and charter of St. David Tarbolton No.174 since this Lodge held the oldest charter from Grand Lodge.

Robert Burns of Lochly was initiated into Lodge St David Tarbolton No.174 on 4th July 1781 for a fee of 12/6d. Joseph Norman being the Master at that time. Burns was passed and raised on 1st October, 1781.

A disruption of the joint Lodge took place in June 1782, so the history of the United Lodge, although brief, was none the less glorious for all times, having the distinction of making Burns a Mason.

Some of the members of the united Lodge objected to Lodge St. James losing its identity, and on 17th June 1782, another Lodge was erected under the former name of St. James, Tarbolton. At the present time, this Lodge appears on the Roll of the Grand Lodge of Scotland as Lodge St James (Kilwinning) Tarbolton No.135.

Both Lodges operated rather shakily for a time, the stronger one being Lodge St James, having the ardent support of Bro. Robert Burns, who was one of the seceders of the distribution. He was appointed Depute Master on 27th July 1784.

In 1816 Lodge St. David Tarbolton No.174 was renumbered by Grand Lodge to No.131, and in 1826 was again renumbered to it's current No.133.

Lodge St David eventually became dormant in 1843, the Minute Books and certain other articles passing into private hands, but fortunately the Charter was recovered by the then Provincial Grand Master and returned to the Grand Lodge of Scotland.

After a petition to re-open the Lodge was submitted to Grand Lodge in 1869, it eventually re-opened on 24th April 1877 as Lodge St David (Tarbolton) Mauchline No.133, having had several meeting places in Mauchline until acquiring it's own premises on 10th October 1959.

In the late 1920's or early 1930's, the wooden chest containing quite a number of historical possessions of the Original Lodge was regrettably destroyed by fire, but fortunately we still possess the Original charter, Masters' Gavel, Lodge Standard and Senior Warden's Chair. The Lodge St. David Minute book containing the entry documenting the Initiation of Robert Burns was also fortunately recovered from private ownership and is now in the possession of Lodge St. James (Kilw) Tarbolton No.135.

Lodge St David (Tarbolton) Mauchline No.133 continues to go from strength to strength. The present-day members are committed to carrying on with the duty of preserving the Lodge's glorious history, and to do everything necessary to ensure that the Lodge will be preserved for future posterity.

Revised and updated from an original commentary by the late Bro Robert James Lawrence PM
133



From "Today in Masonic History"

The Order of the Golden Fleece is an order of chivalry.

In masonic ritual we speak of the Golden Fleece. It gets compared to the badge of a mason, our white leather aprons and we are told that our aprons are more ancient than the Golden Fleece. This can cause confusion since there is more than one Golden Fleece.

The first Golden Fleece we will discuss comes to us from Greek Mythology. In the story of Jason and the Argonauts, the crew of the Argos, travel to find the Golden Fleece to help put Jason on the throne. Some historians date this story to the time of Homer around the eighth century B.C. The idea that this is the Golden Fleece actually tracks historically since Solomon's Temple is believed by some estimates to have been created in the 10th century B.C. Making the white leather apron, assuming that our ancient brothers were wearing white leather aprons, older by potentially a few hindered years.

The other Golden Fleece is the Order of the Golden Fleece and is more likely the Golden Fleece spoken of in our ritual. The Order of the Golden Fleece was created in 1430 by Philip III, Duke of Burgundy, who is also known as Philip the Good. The order is a Roman Catholic order of chivalry. The order still exists today, although its history compared to Masonic history is what we are concerned with.

Since the order had its beginnings in 1430, it means that it was created some 40 years after the Regius Poem, also known as the Haswell Manuscript. In the poem, which is believed to have been written by monk in 1390, it details the events in the court of Athelstan the first King of England. In the poem the rules and regulations are laid out for the behavior of a mason and the manner in which a master should run his lodge and his job site. Remember at that time Freemasons were all, as far as we know, operative masons. Even if the Regius poem is a fictitious account of events that were happening around 900 A.D. in the court of Athelstan, based on the content of the Regius Poem,

Freemasonry was more than likely already around in 1390. Making the white leather apron older than the Order of the Golden Fleece.

Regardless of which Golden Fleece we are talking about the idea of our ritual is to remind ourselves and teach our new brothers the importance of the item that has been placed in their care. It should remind us every time we enter a lodge to ask ourselves have we treated, by our actions, that ancient emblem with the respect and care it deserves.





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This is just like the lodge, if you don't tell the Master what you think, how is he to know what you want from your lodge.

